St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 9. FEBRUARY, 1910. VOL. XVII.

(For St. Anthony's Messenger.)

St. Paschal Baylon, O. F. M.

Saint of the Holy Eucharist,—
Lover of God and Truth,—
Called to the work of the Master,
E'en from thy early youth,—
Serving the poor and the lowly,
Craving the servile task,
Rather than rank, and pomp, and place,
Such as the worldly ask!
Paschal, thy tender love for Him,—
Thy Saviour and thy King—
Caused, for thy adoration sweet,
Angelic hands to bring
The Sacred Host, that with Its strength
Thy soul It might imbue,
And so fulfill Christ's Words to man:
"I will come unto you,"

* * * *

Grant that we, too, His Presence own,
That we may live for Him alone!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)

Blessed Josephine Ripol, Virgin. (February 7.)

THE ancient town of Elche, in southeastern Spain, is the proud birthplace of Bl. Josephine Ripol. The morning of her life rolled on quietly like a gentle stream; but in the noon-tide this stream increased to a mighty torrent, only to subside and flow on calmly in the evening of her sainted life.

It has been truthfully said that to everyone there comes in life a great turning-point for good or evil, and this is generally brought about by some crushing sorrow; the life of Bl. Josephine was no exception to this rule. Her wedded life, which she and her devoted spouse by mutual consent passed in virginal purity, was modeled after the Rule of the III. Order of St. Francis. Peace and contentment reigned in their modest home, until God had groomed his beloved daughter for the heavy cross He had chosen for her. "Whom God loveth, He chastiseth." Sickness and misfortune and spiritual trials seemed to chase each other in their eagerness to molest this bride of Christ.

It is a good and wholesome thing to watch how brave souls bear themselves in the battle of life. Just as a clever general entrusts the most dangerous assaults to his most faithful soldiers, so God brought out Josephine into the front ranks of the army of the Most High by permitting her good name and reputation to be lost. Slanders, one worse than the other, rumors of the most insinuating kind formed, as it were, a chain of sorrows round her peaceful home; sorrows that would have crushed a less faithful soul. Even a priest whom Josephine's continued kindness ought to have rallied to her defense, forgetful of his high position and, too, less a man, not merely lent a willing ear to slanderers' tongues, but publicly spoke of the different rumors in a manner that was far from condemning them.

Conscious of her innocence, Josephine bore up bravely under the heavy cross. But mindful of the advice of the Holy Spirit to "take care of a good name . . . . more than a thousand treasures precious and great" (Eccl. XLI.), and regretting the growing scandal, the numerous sins and the harm resulting to religion, she thought herself bound in justice to herself and family to defend her innocence against these cruel attacks. In humble prayer she asked her dearest Friend for light and guidance, and it pleased Him to enlighten her in a remarkable manner.

She found herself transported in spirit to an ancient court-room. Crowds of envious witnesses and a wild mob, encouraged by judge and counsel, were hurling serious charges and crushing slanders at a man who stood in their midst, resigned and humble, not uttering a word in his defense; a halo of innocence surrounded him, and Josephine felt that one word from his quiet lips would confound his accusers and prove his innocence. And she waited for that word, and that word was not spoken: the man was silent. It was Christ before Pilate. Josephine arose from prayer bathed in heavenly peace, for she understood that God wished to defend her, and in His own good time would right all her wrongs; she would leave all to Him.

Her trust in God's Providence was finally rewarded, and the remaining years of her life were given wholly to her Divine Protector. She died February 7, 1640, and was buried in the Church of the Franciscans in Valencia.

REFLECTION.

"A good name is better than great riches," says the inspired writer, "and good favor is above silver and gold." (Prov. XXII.) The good name of our neighbor is likened to the forbidden fruit of Paradise which we are not allowed to touch under penalty of death to our souls. And yet, how much mischief has been done in the world at large and in the little world of our acquaintances and friends, by that "world of iniquity," the tongue, by words that were lightly spoken! Lives have been ruined and ambitions wrecked, because gossipy men and women, like careless marksmen, inconsiderate and uncharitable, winged their darts of rumor, and hearsay, and suspicion at innocent persons. Oh,—

> Many a friendship has been lost,
> And many a love-link broken,
> Because of neglect to count the cost
> Of words that are lightly spoken.

'Tis true, "no good man's life was ever lived in vain," but a tongue that talks without restraint has undone many a life's work. Beware of the slanderer and the gossip! They are the pests of society. Do not associate with them! Shun them as you would a poisonous reptile! "Their throat is an open sepulchre," says the Royal Prophet, "and the poison of asps is under their lips." (Ps. XIII.) Beware of the smooth words of a gossipy friend for a painted tongue may shroud a subtle heart! "If a serpent bite in silence, he is nothing better that backbiteth secretly," says the Holy Spirit (Eccles. X.), for "the detractor is the abomination of men." (Prov. XXIV.)

Be careful, dear child of St. Francis, to guard the good name of your fellow-men! "Judge not, and you shall not be judged." Be slow to hear and slow to speak of the shortcomings of your friends and companions!

"The things which thy eyes have seen, or thy ears heard," utter not hastily in a quarrel, lest afterwards thou mayest not be able to make amends, when thou hast dishonored thy friend. (Prov. xxv.) Keep the knowledge of the failings of others to yourself, and entrust it not to your dearest friends, for "even the birds of the air will carry thy voice and they that have wings will tell what thou hast said." (Eccles. x.)

A gossipy man or woman is a positive *nuisance* in any community, and particularly in a religious one, such as the Third Order of St. Francis. Directors would do well to lay the ax to the root of the evil and unmercifully remove such members from its ranks. Much good has been done by such timely firmness. Just as he "that spareth the rod, spoileth the child," so he ruins or greatly impairs the good work of the Order who tolerates gossips or tale-bearers in its midst. "When the wood faileth the fire shall go out; and when the tale-bearer is taken away, contentions shall cease." (Prov. x.)

"Keep thy tongue from evil and thy lips from speaking guile" (Ps. xxxiii.), and "let detracting lips be far from thee" (Prov. iv.); for "six things there are which the Lord hateth and the seventh his soul detesteth: . . . . . a lying tongue, a deceitful witness that uttereth lies, and him that soweth discord among his brethren." (Prov. vi.)

May these repeated warnings of the Holy Spirit induce us to double the forces that stand guard over our tongue! And if God has deemed you worthy to bear a cross similar to that of Bl. Josephine, learn to rejoice in this privilege of the saints. Thank His goodness, adore His wisdom and abide by His holy will. Be assured that He that heals as well as strikes, will not forsake you, and that His protecting hand is always raised over his faithful children.

Bring Happiness to Others.

"God has given you riches that you might use them in purchasing a home in His everlasting dwelling. Your noblest title is to be the steward of God. Never do you dispense your superfluous means more profitably than when you make it contribute to the comfort of your fellow being. The most rational and enduring satisfaction a man can experience is found in bringing happiness to others.

"By your benefactions to a struggling brother and sister you confer a triple joy. You give joy to the recipient of your gift. You give joy to the heart of God and you bring joy to yourself. You possess a delight springing from the testimony of a good conscience. You will have a share in that blessing promised by the Psalmist: 'The Lord will preserve you and give you new life, and will make you blessed in the land of the living and will not deliver you up to the will of your enemies.' "—*Cardinal Gibbons.*

The Holy Season of Lent.

WITH Ash-Wednesday, which this year comes much earlier than usually, viz., on the 9th of February, begins that sacred time set apart by Holy Church called Lent, in which she enjoins on her children to practice fasting and abstinence from certain kinds of food.

Why does the Church do this? Our Blessed Savior has said: "He that will come after me, let him deny himself, and take up his cross daily, and follow me." And He, as we read, went out into the desert and fasted forty days and forty nights, to give us an example. He kept the first Lent, forty days of the most rigorous fasting and abstinence; one day after another passes, yet Jesus takes no food; weeks go by, but no morsel passes the Savior's lips until forty days were ended. And in memory of that marvelous fast, so full of instruction for us, the Church has kept Lent ever since, telling us to imitate the example Our Savior has given us. She prescribes fasting and abstinence from certain food in order to teach us the grand principle of self-denial, so that we may raise up our minds to a greater earnestness in heavenly desires. And in this she shows clearly the divine wisdom which directs her, and that she is truly *Holy Mother Church,* that is, a true Mother of our souls.

In order that we may more fully understand the great benefit of fasting, and make the good resolution to observe this holy season of Lent in a worthy manner and in humble submission to Holy Church, let us consider the following points:

1. Fasting, as prescribed by the law of the Church, invests man with *great dignity,* inasmuch as he thereby shows himself to be superior to animal gratification, proves himself to be lord over nature. Strictly speaking, it is not only *inordinate* participation in food and drink that is a degradation of humanity; even the simple consumption of ordinary nourishment is more or less a humiliation to man, since it proves that he, the lord of creation, requires creatures to sustain his life; that he must, if he would preserve himself from death, daily assimilate lifeless matter, for the nourishment he takes to keep himself alive, whether animal or vegetable, is all dead. It was otherwise before the fall of man; then the taking of food was rather a gracious condescension on the part of man to inanimate nature, which he in the form of food and drink raised to and transformed into his higher nature. But since *sin* came into the world, man has become subject to his lower nature; he is compelled to take food or else he would die. He, therefore, who only takes so much food and drink as is absolutely necessary, returns, as it were, to the original dignity of man. All great Saints in whom human nature was seen in its original sanctity and supremacy, fasted most rigorously.

2. Fasting imparts to man *moral power* of a high degree. Just as inordinate eating and drinking weakens a man's moral power, and makes him incapable of elevated thought and lofty deeds, so nothing strengthens our soul like fasting. This is very easy to understand. He who has mastered the strongest and most natural impulse of his physical being, the craving for food and drink, will more easily master his other passions. An abstemious man is not apt to be guilty of serious moral delinquencies. He who is accustomed to deny himself in the enjoyment of food, a pleasure quite natural to him, will experience little difficulty in abstaining from other unnatural and sinful gratifications. Look at the heroes of virtue who gave practical proof of possessing the highest moral courage, did not they all fast most strictly? St. Benedict and St. Bernard, St. Francis of Assisi and St. Anthony, St. Francis Xavier, St. Teresa, and so many others, did not they all fast, in order to attain moral strength and fortitude?

3. Fasting helps men *to become Saints.* How many other virtues one practices when one fasts! When you fast, you practice self-denial and temperance, you practice them in obedience to the precept of the Church, and your obedience is actuated by motives of humility and of the love of God; moreover in fasting you perform an act of fraternal charity, inasmuch as you benefit your neighbor spiritually by the edification of your good example, and you benefit him physically by giving him the food you deny to yourself. See what a fair garland of virtue is woven round the act of sacrifice that is performed every time you fast. Hence the Saints always made use of fasting as a stepping-stone to sanctity. But here let me warn you of a danger to be avoided. St. Ambrose says: "Of what avail is it to exhaust the body with fasting, if at the same time you indulge the heart in guile and malice?" And St. Augustine is of the same opinion when he asks: "Of what avail is it for your countenance to become pale with fasting, while your heart burns with envy and hatred towards your neighbors? Of what avail is it to drink no wine and yet steep yourself in the venom of anger? Of what avail is it not to eat animal food, but allow yourself to gnaw like a rat at the good name, the reputation of your neighbor?"

Mere abstinence from food does not render a man holy; spiritual fasting must be a necessary accompaniment. Fasting, therefore, must not be confined to the mortification of the palate, but extend to all the five senses. Let *your eyes* fast by keeping them off sinful objects; *your ears,* by closing them to bad words, to detraction and calumny; *your mouth,* by avoiding scandalous and uncharitable talk; *your hands,* by preventing them from doing evil deeds; *your feet,* by not allowing them to take you to places of dangerous amusements and occasions to sin.

Make, therefore, a firm resolution at the beginning of this Lent to

practice both spiritual and corporal fasting and abstinence, and reflect particularly in what respect this is most necessary, bearing always in mind: One alone is of little avail, but with both united, this holy season will be salutary to yourself and acceptable to Almighty God.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

XVI.—Is Brought in a Dying Condition to the Convent at Mexico, Where He Receives the Last Sacraments, and Passes Away on the Feast of the Transfiguration, August 6, 1726.—The Funeral Ceremonies, a Magnificent Tribute to the Virtues of the Poor Franciscan Friar, Attended by the Highest Dignitaries of Church and State.

THE Fr. Commissary-General came to Querétaro while the servant of God was exerting himself for the conversion of sinners. When he observed that Fr. Margíl visibly declined in health, he directed him to proceed for treatment to the capital. Though suffering exceedingly, Fr. Antonio on the road would not cease exercising the duties of a missionary wherever opportunity offered, much less would he omit his spiritual exercises and devotions. In one place, however, a town called San Francisco, beyond San Juan del Rio, he was compelled to leave the confessional and to take to bed. On the next morning nevertheless he celebrated holy Mass with the usual fervor. Possibly he did so under the impression that it would be the last time, for such it was. During the night it had rained so that in going to the church, Fr. Margíl had to wade through the water. His body, already racked with fever and chills, took this amiss, and the result was that inflammation of the lungs set in. He was then hastened on horseback to the infirmary of the Convento Grande de San Francisco at Mexico. From Quautitlán a conveyance of some sort brought him to his destination. On reaching the famous shrine of Our Lady of Guadalupe, the holy man insisted on being placed at the feet of the Heavenly Queen, and there offered himself a holocaust to the will of God whilst a holy Mass was offered up for him.

When he arrived at the great monastery, weak as he was he cast himself on his knees at the door of the church, and there adored his Lord in the Blessed Sacrament. At the same time he gave thanks for all the benefits received, and especially for the grace of receiving the Sacraments and dying in the midst of his brethren. In the infirmary the doctors declared his condition very grave, and directed that the last Sacraments

be administered before the dying man lost consciousness. The servant of God once more made a general confession of his life to the Friar who had accompanied him on his missionary tours. This Father was a lector of theology and famous throughout the province for his learning. He later testified that Fr. Antonio Margíl had never lost his baptismal innocence throughout the seventy-nine years of his most active life. The manner in which the holy man received the Holy Viaticum moved every one present. In this way only souls that love the Lord intensely know how to communicate. Extreme Unction was administered whilst the good Father in sweet resignation uttered the words of the Psalmist, "Paratum cor meum, Deus, paratum cor meum." "My heart is ready, O God, my heart is ready." (Psal. LVI., 8.)

Whilst this edifying scene occurred within the convent walls, anxiety prevailed throughout the city. The numerous religious particularly, and notably the Poor Clares, importuned Heaven to spare the holy man for some time longer to the world. On the feast of the Transfiguration, however, the end approached. Inasmuch as during his life he had sought to act in obedience, it seemed that for the last act also he expected an order, and that he was merely waiting for the command to be given. It pleased God to accord it, for the infirmarian on coming close to the couch of the dying Father, unwittingly gave way to an impulse from above and said to Fr. Margíl, "It is time to go and behold God." Immediately the holy man bowed his head and the death agony began. This was not accompanied by horrors or great anxiety. The Credo was recited aloud by all, then followed the canticle of the Blessed Simeon. Truly Fr. Margíl saw his own desires accomplished. He had done the work imposed, his course was finished, and he passed away in a loving embrace of his crucified Lord. It was a death such as every one might crave. Utinam et ego moriar similiter! but that would require living similarly.

This precious death occurred between one and two in the afternoon of August 6, 1726, when Fr. Margíl had attained the age of seventy-nine years and twelve days; fifty-three years and three and one-half months of which he had worn the habit of St. Francis. Two hours later the tolling of the big cathedral bell sent the mournful news abroad, and the bells of all the religious houses in the city emphasized the fact that the holy man was no more in the flesh. The very children on the streets and in the lanes reminded the passers-by that "the holy Father Margíl died." When the body had been placed on the bier in the chapel of San Francisco, the Fathers had the greatest difficulty preventing pious vandalism from carrying away the habit piecemeal, and even mutilating the remains.

During life the deceased had persistently refused to have his picture painted. Photography had not as yet been discovered in those days, so that he was safe from importunities which would have offended him. It

seemed that Almighty God respected the holy man's humility after death in this matter; for, when some painters, through devotion endeavored to obtain a cast of Fr. Margíl's face, they failed after several attempts. Only a partially true picture could be obtained, wherefore they gave up further efforts in despair.

As the chapel was far too small to hold the visitors, the body was taken to the church; but to prevent pious excesses the inner gates, consisting of iron lattice-work, were locked, so that no one could approach the bier, though all could take a look at the placid face, which appeared fresh and rosy, as though the deceased were only asleep. As every one considered Fr. Margíl a Saint, they brought articles of devotion and asked to have them touch the body. Many later claimed that these articles evinced miraculous powers when used with devotion in need. Instead of praying for the soul of the holy priest, all recommended themselves to his intercession.

The funeral ceremonies were a magnificent tribute to the virtues of the poor Franciscan friar. The highest dignitaries of Church and State, such as the Archbishop of Mexico and the viceroy with their officers or attendants assisted at the Requiem. The body was then consigned to a tomb on the Gospel side of the sanctuary, which the Counts del Valle de Orizaba had intended for themselves, but which they now ceded to the poor friar.

St. Francis and Socialism.

By Father Cuthbert, O. S. F. C., in the *Catholic World.*

(continued.)

NEVERTHELESS certain characteristics seem to cling to the Socialist propaganda throughout all its modifications, and to determine its tendency. In the first place organized Socialism has always tended to the secularizing of the state or community; either it is professedly anti-religious in its teaching, or else it simply ignores religion as a factor in the social organism. It certainly takes no account of the supernatural in man, and its consistent tendency has been to regard the doctrine of the supernatural as inimical to man's temporary interests.

Now it is hardly needful to point out that with a propaganda of this nature St. Francis can have no part. All his life and teaching were suffused with the thought of that greater life which is promised in the Gospel and which has been the inspiration and hope of Christian teaching from the beginning. To him eternity was the substance of which time is but the shadow, and in his endeavor to gain that substance he willingly

renounced many of those temporal interests which to the Socialist seem of such supreme importance.

Another mark of the Socialist propaganda has been its emphatic insistence upon the rights of men and its persistent failure to indicate the duties which flow from these rights.

But St. Francis made his direct appeal to duties rather than to rights. He did not urge the weak and the poor to claim their due; but rather he urged the rich and strong to give to the poor and the weak their due. The difference of method springs from a fundamental difference of temper and aim. The claiming of a right may be of merely earthly value; the fulfillment of a duty has in it a directly eternal value. One may suffer the loss of one's rights without imperiling one's soul; but the same cannot be said of the neglect of one's duties. The exclusive insistence upon rights denotes the materialist temper; the insistence upon duties the religious.

And just as St. Francis laid far more stress upon man's duties than upon his rights, so too did he appeal not for justice but for love, as the basis of social relations. It may be said that he would have injustice taken away by love and by love only. No one remedy seemed to him to be of any consequence or to be real. Hence even the inequalities in the social organism gave him a certain satisfaction, for they seemed to him to give love its opportunities. The wealth of the rich would meet in brotherly charity the need of the poor; those in power would stretch forth their hands to help the weak; and so, out of these inequalities would come the nobler equality of love and friendship. Even mendicancy was, in his eyes, invested with a halo of glory, inasmuch as he saw in alms-giving a sort of sacrament of mutual good-will between giver and receiver.

Socialism, however, would seem to proceed upon a different principle. Justice and not charity is its immediate ethical principle; and upon the basis of justice only does it endeavor to build up the social organism. Doubtless it will be urged that only on the basis of justice can you establish rights; but it is just this exclusive appeal to the rights of men which is the moral weakness of the Socialist propaganda. The appeal to mere justice, whilst it may be of value in establishing rights, can never evoke the sense of duty in its highest and most enduring quality.

Whilst co-operation with the Socialist propaganda is impossible to the Franciscan, he is not, therefore, out of sympathy with those political and economic reforms which make for the material betterment of the poor or for the liberty of all classes in the state. In truth, the Franciscans have generally been found in sympathy with such reforms.

The same principle of brotherly charity which led St. Francis to make the care of the lepers a particular duty of his friars, also led the Blessed Bernardine of Feltre, in the fifteenth century, to rescue the poor from the

power of the Jewish money-lenders by establishing "Monti di pieta;" and his broad, humanizing influence, which affected the citizens of Assisi and led to the enfranchisement of the serfs, is again apparent in the relations of the English friar, Adam Marsh, with Simon de Montfort in his struggle for English liberties.

But the question of social reform goes beyond what we understand usually by the corporal works of mercy; it takes in the fundamental question of the acquisition and distribution of wealth in society generally. As I have already pointed out, St. Francis at no time preached absolute poverty as a rule for society at large; this rule he laid down only for those who united themselves with him in his renunciation of the world. Hence, there may be an alliance between the spirit of St. Francis and those Christian social reformers who regard the acquisition of wealth and material comfort within certain limits as a necessary condition of social and moral betterment, and who make it an immediate object to secure for every man, as far as possible, the opportunity to gain for himself a sufficiency of material comfort. In truth, taking the world as it is, it is an abundantly proved necessity that an effort be made to give to the thousands of the poor who crowd into the dark corners of our industrial life, a greater measure of material comfort than they now possess; and for the sake of their own manhood and self-respect, to bring them to acquire it, in some measure at least, by their own effort. Only a faddist or a heretic would teach otherwise; and St. Francis was neither a faddist nor a heretic, but a wholesome minded Catholic enthusiast; and his teaching bears the mark of his wholesomeness. He acknowledged the right of man to acquire and hold property, even though he himself renounced it. But he made three claims against the holding of property—claims which all must admit who stand for a Christian character in society. First, he demanded that in the acquiring and holding of any material wealth, there must be sufficient detachment of heart and mind to secure a man's soul in its proper spiritual liberty, so that his mind and heart be not oppressed by the care for material comforts or for secular power, and rendered inert in the pursuit of what is spiritual and eternal.

In the second place, he would have those who hold property to regard it as a trust before God, rather than as an absolute dominion; so that whatever they held should be not merely for their own benefit, but also for the benefit of others who are in need. For to St. Francis all men are a family—the family of God—with claims upon each other. To refuse to share one's goods with another who needed help was, in the eyes of the saint a betrayal of the kinship which unites all men in God and a disruption of that bond of charity which he regarded as a first law of Christian society.

Thirdly—and this is of the very essence of his message, and perhaps its most distinctive note—he taught that human dignity and the higher development of the moral and spiritual life are not necessarily dependent upon material comfort, but can be attained even in absolute poverty; nay, that absolute poverty can be the state of the highest spiritual liberty; and though in practice it is but the few who find this liberty in poverty, yet it is man's right to know that material comfort is not an essential condition or moral and spiritual development.

To withhold this knowledge, or—what amounts to the same thing—to create a system which would lead men to regard wealth and material comfort as an absolute necessity of a Christian life, St. Francis would regard as a betrayal of the Gospel of Christ. Yet that is one of the dangers which meets the social reformer at all times. In the effort to better the material lot of the poor, the idea is apt to gain ground that without some measure of wealth and material comfort a man is degraded below the proper level of human life and dignity, and men come to estimate their own worth by their hold upon the things of earth rather than by their hold on things eternal.

It is in his warning against such error that St. Francis will prove an especially valuable ally to the social economic reformer. Economic reform easily runs into materialism, unless held in check by such faith and mental vision as we find in the "Poor Man of Assisi."

Wrong and Suffering.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering. No wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure and increase our sensibility to suffering. They spoil us of the armor of a pure conscience and of trust in God, without which we are defenseless amid hosts of foes and are vulnerable by all the changes of life. Thus to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.

—There are hundreds of martyrs of whom the world knows nothing—hidden souls who suffered the daily martyrdom and petty persecution, contradiction, etc., for God's love. Souls who worked on in obscurity, with no other reward than the hope of that which awaited them above.

Pious Union In Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For St. Anthony's Messenger.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XIII. The Blessed Trinity.

THE greatest mystery taught us by the Catholic Church is the Mystery of the Blessed Trinity. As expressed in the words of the Athanasian Creed, "we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance."

This greatest of all mysteries is the foundation and origin of all other mysteries of our holy faith; it is in fact, the substance of the New Testament. The Father is without beginning, the Son proceeds from the Father only by generation, and the Holy Ghost proceeds from the Father and the Son by Spiration. Taught by holy Scripture and Tradition, we believe in, and confess One supreme, purely spiritual, eternal, infinite and Divine Being; and in this One Divine Being there are three Divine Persons, real and independent holders and possessors of the same Divine Nature, and really distinct from each other, yet completely equal, one and undivided in the possession of the same Divine Essence and Sovereignty.

Some of our readers may at times feel surprised that holy Church has not instituted a Feast in honor of God the Father; but this is because of the inseparability of His Divine Nature from that of God the Son, and that of God the Holy Ghost, in whose separate honor according to their same One Divine Nature there is likewise no feast established. No Feast has been established solely in honor of the Divine Nature, lest from distinguishing the Person, man should be led to distinguish the Divine Nature or Essence which is identified with each One of them. In reference to God the Son and God the Holy Ghost, holy Church honors, however, and commemorates the Mysteries of the Incarnation of the Son, and the descent of the Holy Ghost, but there is no feast on which are honored according to their Divine Nature alone God the Son and God the Holy Ghost. The Feast of the Most Holy Trinity has been instituted for the purpose of preserving in us Catholics the purity of faith in this most adorable Mystery; and we should rejoice at the thought that all the homage or worship we pay to the Saints and Angels, to the Mother of God, and to Christ Himself, finally redounds to the honor of the Blessed Trinity.

The devout recital of the "Glory be to the Father and to the Son and to the Holy Ghost" filled the heart of St. Francis with the liveliest sentiments of love and gratitude; the same ought to happen whenever we repeat the same. He directed a Brother who was suffering temptations to say it with great devotion; when the Brother had done so, the temptation vanished.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

He Died Rich.

One remarked, as they were coming back from the burial of the dead: "What a sad life our departed friend lived! How unfortunate he was! He never seemed to prosper in his business relations, and at last died poor."

"Had he not some little success?" asked the one to whom the remark was addressed.

"No," was the reply. "His life was a failure. While others about him prospered, he did not succeed; his whole life seemed but a struggle with adverse circumstances."

"I do not agree with you," said a voice which had thus far been silent. "I knew him well in life, and I was with him in his last moments, and I should say he died rich."

"You are mistaken," said the first speaker. "All his lifetime he barely had enough to get along, and the estate he left is almost nothing."

"But surely he was respected and honored by all for his excellence of character, and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family, too, always found his presence a joy and a blessing, and his children were faithfully trained up for intelligence and duty and a Christian life."

"Then he died rich," was the responsive and emphatic declaration of another, "richer than if a millionaire, whose only possession was the gold that he could not take with him, and the covetous and selfish use of which was but a sad preparation for his final account."

Who has the surest and most blessed inheritance hereafter, the one who lives for self and the world, or the one who lives for God and heaven? Possess the whole world, if it were possible, and we must soon leave it. "Shrouds have no pockets," and the wealth of time has no currency in eternity. So live as to form character approved alike by God and men, and you will not only die rich, but all your riches will go with you to eternity.

(For St. Anthony's Messenger.)

The Sources of Temptation.

TO some people it seems rather strange that our dear Lord was tempted by the devil. They forget that our dear Lord came into this world to teach us more by His example than by His word, how we should meet the trials and temptations of this world in order to gain the victory that leads to everlasting glory.

Satan is the greatest enemy we have. "He goeth about like a roaring lion, seeking whom he may devour." He spares nobody with his petty temptations, he attacks the man, grown strong in holiness, and he is not ashamed to molest the innocent child. In a word, he is impudence itself, caring neither for age, nor person, nor place! Have you never heard him roar? You may be an honest and hard-working man or woman. Have you never heard this little voice, saying: "What does it profit me to be honest? If I were not so conscientious I could own my home and live quite different from what I am compelled to do!" At first you are horrified at such thoughts, but the more you spin them out, the more pleasure you find in them, the more the devil is already roaring in your heart! What has become of such unscrupulous people, who listened to this temptation of the devil? For a time they were as happy as a new-born child, but that little voice of the good angel could not be silenced, the roaring of the conscience made life miserable for such servants of satan! How many who call themselves Catholics, listen to the voice of the tempter and miss holy Mass on Sundays! Miss holy Mass, the best and highest our dear Lord could give us as a memorial of His love for man; miss holy Mass for reasons so flimsy, so shameful that they would not dare to excuse themselves before ordinary mortals, and still they tell God and His holy ministers that they were sick and feeble, and really unable to come! I tell you, my dear friends, in very many cases the devil is at the back of this damnable neglect of holy Mass, and he rejoices every time he can keep a child of the Church of Christ from divine services, for it spells

triumph for the devil and glory for hell, if a Catholic without good and solid reasons turns his back upon God, Christ and the Church! Are you really so blind that you cannot see the work of the devil, or are you so deaf that you cannot hear his roaring? It seems so to me, when I hear the complaints of parents, that they cannot get their children to church, that all talking will do no good! If such children, big and little, do not hear the voice of God, tell me, my friend, whose voice are they following?

The devil is not satisfied with attacking man by sinful thoughts and suggestions. He believes in expansion and has an army of willing helpers, who do his bidding and go about the world, seeking whom they may devour. I mean the army of men, who openly deny the divinity of Christ, attack the institutions of the Church and proclaim a liberty that cannot make man happy. And then comes the silent battery of these men, the daily papers, the illustrated magazines with their caricatures of the Pope, the bishops and priests! How must the devil laugh to see people devouring the trash that is dished up to them from such impure and unholy sources! It makes one blush to think that Catholics, who would not think of admitting the devil to their homes, will so eagerly open door and heart to his agents. Do not say that I am exaggerating or that the picture is overdrawn! How many Catholics read books and papers of a religious tone? Tell me one Catholic magazine that is supported by Catholics as it should be, to say nothing of the Catholic newspapers. No matter if the best editor is engaged and the paper is up-to-date, so many Catholics close their eyes to all these cold facts, and support the yellow press. Think of the dirty mud-slingers in the last campaign, and you will understand how the devil does his work. Millions of people read the slanders and calumnies against the Church, against the Pope and the bishops and priests! People with common sense did not believe it, but a great many, who get their training from these dirty papers, were only too glad to believe such accusations. It gave them a plausible excuse to stay away from the Church, that was no longer the pure and spotless bride of Christ. Did not their paper say it and prove it by sworn witnesses? These are the agents of the devil, and they are doing an immense amount of damage to the Church, although they cannot destroy the work of God.

Bad books and dirty, filthy literature are the fruitful source of temptation for so many, of whom the world wonders, how they came to lose their faith.

In the words of St. Peter, I said that the "devil goeth about, seeking whom he may devour." He was not afraid of our dear Lord, and he is not going to leave you unmolested. If you think so, you are badly mistaken and do not know yourself. The devil knows you and knows the particular sin to which you are inclined most. Like a good general in war, he will try to find out the weak spot of your heart, and having found

it, he will lay his plans accordingly. If he discovers that you have a weakness for money, he will point out to you much easier ways than hard work to gratify this desire. If he notices in you an inclination for drink, he will provide the stuff, the companions to drink it with and prepare a place for you, that you should never have entered. That this place and these persons lead to hell, does not trouble the devil very much, for he has no conscience and it is his delight to find such easy marks, as lukewarm Catholics, who find the yoke of the Lord too heavy for their weak shoulders! And, if he cannot succeed in making you love some vice and give yourself up to it, he will try to make you content and happy at the mere thought of all the good you have already done. Through pride and self-love he will kill the love of God in your heart and thus gain his point. To him it is immaterial how he gets the soul of man, just that he gets it. Is that not a terrible thought, a soul redeemed by the precious blood of Christ, serves the devil and bows to him most willingly? Is this your case, and if so, what are you going to do in this holy season to come back to God? I have shown you some ways of the devil; will you have the moral courage to avoid them in future and thus save your soul? Watch and pray, lest you fall, and fall deeply and shamefully, like so many others, who would not listen to the voice of God. B. B.

A Short Road to Perfection.

It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than perform the ordinary duties of the day well. A short road to perfection,—short not because easy, but because pertinent and intelligible. As soon as a person really desires and sets about seeking it himself, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction towards the practice of it.

We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way or especially heroic—not all have the opportunity of heroic acts, of sufferings,—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound,—we mean the opposite to imperfect. He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection.

If you ask me what you are to do in order to be perfect, I say, first: Do not lie in bed beyond the due time of rising, give your first thoughts to God; make a good visit to the Blessed Sacrament; say the *Angelus* devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine your conscience daily.—*Cardinal Newman.*

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

PATRIOTISM demands various *duties*. Shouting and, perhaps, exloding fire-crackers on the "Glorious Fourth" may be a proof of one's patriotism, but it is not duty. Again, partaking of a turkey dinner on Thanksgiving day, may be a fortunate feature in our life, and may renew the family ties, strengthen the bond of love, but a duty it is not; and neither make a true patriot.

First of all,

Be a Man

in every respect. Settle your mind on something definite; "be something doing," and "stick it out!" Be honest in all your dealings, for "Honesty is the best policy." Employ your time well, for time is so valuable and precious; neither you nor anyone can afford "to kill time." An industrious occupation, a strict attention to your work or job will keep you out of mischief, will surely assure you of success in life! You may have the ability, but frequently not the opportunity to be a leader in society; do not be discouraged, you can "make your point." And remember, it is not the men with the white shirt-bosom, the glossed collar, the diamond stud in his ostentatious necktie, or the Prince Albert coat, who "keeps the world a-going." No, indeed not; its more the men in overalls, with blackened faces and callous hands, men who eat their well-earned bread in the sweat of the brow! It's not so much the occupation, the position, job or work than the efficiency of doing things. Our social life and condition demand all kinds of work and occupations; we need the street-sweeper as well as the President of the United States; and all, we may say, are equally honorary, since it is not so much the "what we do," but rather "how we do it." Yes, the conductor and the engineer may brag on their ability of running their passenger train just exactly on time to the very delight of the passengers; but let us not forget: it is the oftentime overlooked fireman who really and actually did the work. Without the fireman, faithful to his task, the train would balk, and stop between the cornfields of our large prairies, instead of landing at the station! Yes, indeed, the coal-dust and soot on the face, hands and clothes of that fireman speak more favorably, deserve more credit and our admiration than the gold watch of the conductor, by which he claims to run the train on time! And what do you think of it, my dear boy?

And since I have you "on the road," may you be reminded of the road leading to the heavenly station. And while you are "a man" in the world,—mind the mark! a man *in* the world, not *of* the world,—you must not forget that you are a Christian, and it must be your second duty to be a

GOOD CHRISTIAN.

Certainly, this duty should not and cannot be secondary to the first in some sense of the word. Yes, your God, your Religion, your Church, your soul must necessarily take the first place. But being so very human we must "settle down in life" first, although always governed and guarded by Christian principles.

What we aim at is this: Many boys or young men "make a hit" in this world; they act "smart,"—yes, they consider it to be "smart," to neglect their religious duties. Take it simply for granted that there is no good citizen and no patriotic citizen other than the virtuous man—he who knows and loves all his duties, civil and religious—and makes the sincerest efforts to fulfill them.

Boys and young men, you may well take at heart these words of Silvio Pellico: "To scoff at religion and good morals, and entertain a worthy love of country, are two things which are incompatible as much as to imagine it possible to conceive a worthy estimation of the woman we love, without feeling any obligation of fidelity to her on our part."

And again: "When a man who scoffs at the altar, at the sacred bond of marriage, at decorum, at probity, exclaims: 'My country! my country!' distrust him, he is a hypocrite of patriotism, a citizen of the worst order."

The next duty of a citizen is to

RESPECT AUTHORITY,

both ecclesiastic and civic. Our Lord Jesus Christ said, concerning the first: "He who hears you, hears me; and he who despiseth you, despiseth me. And who despiseth me, despiseth my Father, Who is in Heaven;" and of either: "Render to God that is God's, and to Caesar that is Caesar's!"

Indeed, we glory ourselves freemen and free American Sovereigns—and we are freemen and sovereigns, it is true. But freedom and sovereignity do not mean: "Do and go as you please, and don't care for anybody."

Liberty, freedom, sovereignity are great blessings; but, unfortunately, too often misunderstood and misconstrued. Liberty and freedom should not be confounded with impudence, insolence, exuberance of spirits, unrestrained independence or absolute insubordination.

Yes, you may boast of the title of an American sovereign, and believe it greater than any borne by any subject of any other country on this wide earth—yet, you must honor and respect the fourth commandment of God: "Honor thy father and thy mother;" which commandment includes the duty of honoring and respecting all our superiors, ecclesiastical and civic.

The great apostle of the Gentiles declared to the world: "All authority is ordained by God. Whoever resists authority, resists God." Our social order demands submission to and the respect of authority for its own subsistence and for the welfare of mankind. The same apostle teaches and admonishes to "be subject to authority," making no distinction of ecclesiastical or civic authority, and adds explicitly, "for your conscience sake." Consequently, it is a matter of conscience, or, what is the same, we are bound under sin, venial or mortal, according to circumstances and in matters of more or less importance, to obey and respect, yes, honor lawful authority, because this is the will of God.

Of course, we do not claim that all authorities and all superiors in church or state, are perfect, more or less infallible—except the Pope, and he only in matters of faith and morals,—and for this reason they are not above all criticism. But, while we criticise abuses, and perhaps or perchance, wish and advocate reform, it must be done with due respect to the authority; rather be too slow than too hasty. "Better bend than break." "Consideration is half conversion." "Consideration is the parent of wisdom."

Don't believe nor listen to reformers, so-called; scrutinize the fault-finders; either are oftentimes "foxy," and you know, "a fox should not be of the jury at a goose's trial." "A handful of common sense is worth a bushel of learning." Yes, "a handsaw is a good and handy thing, but not to shave with." Again, there is no need of being too radical in criticism or denunciation, since: "A little stream may quench the thirst as well as a great river."

From these proverbs you can easily draw your own conclusions. And remembering another: "A man may say too much even upon the best of subjects," we conclude today, quoting again Silvio Pellico: "Neither does he—the patriot—invoke or excite civil dissensions; but is, on the contrary, by word and example,

A Pacificator,

as far as depends on him, of the violent, and the friend of indulgence and of peace; he ceases not to be a lamb, till his country, in the hour of danger needs a defender. It is then he becomes the lion,—fights, and conquers, or dies."

Now, boys and young men, next time we will go a little into or rather onto politics, but do not intend to go "on the stump."

—Abandon your interests, the past, present and future to God's Providence. From this abandonment will spring peace of soul, and all anxiety will cease to trouble you. Besides, you can give our Lord no more touching proof of your loving confidence in Him.

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

Chapter IX.—Reginald to the Rescue.

H, Edith, Edith!" called out Reginald, tenderly; "take heart, the danger is over, God sent me to save you, dearest." He listened intently for a word in reply, but only the winds sighed through the trees. A terrible fear smote his heart. Was she dead? Had she been dashed out of the conveyance? The suspense was intolerable; he must force the carriage door, a glance at Gen's eyes taught him caution. He called again, "Edith, Edith, O Edith!" answer me, just one word, one sound." The echo mocked his eager questioning, all was still as the grave. And that nigger, that inexpressible blockhead, would he never appear?—and Estelle, too,—was she too cowardly to face the danger? Had she heard of Edith's peril? How the minutes lagged! It seemed an eternity since the boy had gone on his errand. At last footsteps were heard, and he shouted in his impatience: "Will you never come? Nep, you scamp! Estelle, Estelle, I am here!"

"Reginald! Oh, my darling brother! Are you hurt?"

"Never mind me, but open the carriage door carefully. Nep thinks that Edith is still there. Be quick and careful while I tether these two fire-eaters."

There was some difficulty in opening the carriage door. Evidently the vehicle was much battered and the catch out of order.

"Help Estelle, Nep," he called to the negro, who stood panting like a miniature engine, "plenty time to breathe after we've found out what has become of the young lady."

Nep ambled to the carriage, groaning, for the poor fellow was badly shaken. The horses were now secured.

"Come here, Nep, and talk to them, and watch them; they're treacherous villains, both of them." Estelle uttered a piercing shriek.

"What is it? What is it? In God's name speak," cried Reginald.

"Oh, yes, Reggie, Edith's here, but dead, dead!"

He rushed forward. The sight he beheld seemed to freeze the blood in his veins. Edith lay pale and motionless, while a thin stream of blood trickled over her fair face; she had evidently been dashed against the side of the swaying carriage.

"Help me, Estelle, to remove her," he whispered hoarsely, and they laid her tenderly on the grass.

Estelle burst into an agony of tears, but Reginald stood rigid as a statue.

"Mass Reg, mebbe she hain't clear dead nohow. Kin find out if you sees if her heart's a-beatin' " and he stooped to make the test.

"Don't dare to touch her," cried the young man, recovering himself; then kneeling down at her side he laid his hand reverently on her heart.

"Stell, Stella," he cried, rapturously, "the heart is beating still, though faintly, very faintly. Or is it imagination? Come quick, Estelle, lay your hand here."

The girl checked her sobs and obeyed.

"Oh, Reginald, thank God there is a distinct but feeble throb. Let's hasten to get help. Give me your scarf to bind up this wound. It doesn't seem dangerous, does it?"

"Oh, I don't know, it is bad enough. Wrap my coat about her, the evening air is chilly. Nep, get your horses back to town, and tell your master."

"Massa, Oh, oh, oh!" lamented Nep, "he am dead, sho and surten, and I clean forgot 'bout it."

"Dead! Was he with you?"

"Yaas, sah, sho, and them tarnation beasts frowed him off the box clear into the woods."

"Why this is horrible. Get to town as quick as you can and call for help. I'll drive the young lady to the nearest house and get a doctor. Stay right here, both of you. You, Nep, stand before your horses' heads, while I bring the rig up this way."

In a short time Edith was placed carefully in the carriage, Estelle supporting her head, her tears still continuing to flow. It was heart-breaking to look into that pale, death-like face. Reginald drove as rapidly as possible, and soon the welcome gleam of a light cheered them.

"If I am right, this is where Ike, the janitor, lives; it's a poor place, but still better than the open air," said Reginald. In a few moments they had reached the house, and a tidy-looking colored woman came to the door.

"Aunt Chloe, is that you?" called out Reginald.

"Why bress my heart, honey, yaas, and am that yo, Mass Reggie?"

"The same, aunty," answered Reginald; but come here, quick, bring a light along, there's been an awful accident on the road and we bring a young lady in a"—

"A accident, yo don't tell, Mass Reginald."

"Yes, yes, hurry aunty; it was a runaway." By this time Aunt Chloe came up with the candle.

"Mah, mah heavens! Ike, come out here; hurry, lazy-bones! As I lib, it's Miss Edith, and she am stark dead."

"Not so bad as that, I hope," said Estelle.

"But get a lounge, or a bed, or something that we can lay her on a little comfortably, you know," urged Reginald.

"Sho, sho, honey, the very best that Aunt Chloe's got; got nuthin' fancy, you know, but clean."

"All right, Chloe, step up brisk there."

A moment more and Edith rested on the couch in her pale, calm beauty, her golden hair shading her pure brow.

"Oh, dear, oh, dear," moaned Aunt Chloe, "she am sure dead, wilted just like a golden lily."

"Hello, Ike, can't you get some of the neighbors together, as a search party? Mr. La Roche was thrown from the carriage, and unless he has been rescued, is still on the road somewhere, wounded or dead. I will join you as soon as we have succeeded in bringing Miss Edith to. Get a move on you, Ike, hurry!"

"Yaas, boss, if I only knowed whar to look," drawled Ike.

"All along the road, I tell you from town you had better go a bit off into the woods that skirt the highway, for Nep says he was thrown out into the woods."

"Fo de Lawd, am dat possible, then he's stone dead, and, Mass Reggie, I'se allus bin powful skeered o' Mass La Roche when he was alivin', but sho I nebber could stan' meetin' his ghost. I'd rather not go, Mass."

"Look here, Ike, you old fraud, if you don't get out of here this instant, and get the neighbors to search for La Roche, you'll be apt to meet your own ghost. Get out now, I'll be right along after you."

"Yaas, sah; yaas, sah," and he shuffled off grumbling, "I declare dat Mistah Reginald am 'busive, he must a done forgot the thirteenth demendment, to treat a colled gemman in such a way."

"Ho, there, Licorice Grant, get into the kitchen thar; keep away from dem white folks and behave yoself."

"Ebery time, dad," cried the lad, "yo bet on Licorice Grant for behavin'"

"Come here, youngster," called Carrington. The boy started violently.

"I hain't got nuthin' of yourn, sah, sho, cross my heart."

"You haven't, walk up here," and taking the wriggling chap by the ear, to secure his attention. "Listen, now, youngster," he said, "got a horse?"

"Kinder a one, sah."

"Well, saddle him and ride for your life to town."

"In the dak, Mass? I'se skeered."

"Get out with your nonsense, or I'll show you what to be skeered of, if you don't go quick, and on the spot, too. Do you hear, sirrah? Miss Edith La Roche has been hurt, hurt badly, and Dr. Newland must come on the spot. Leave your horse there and come back with the doctor in the auto."

"In one of dem big puffin' things, do you mean? I'se awful skeered of dat."

"Here, Grant, you be off and bring Newland, and you'll see what I give you; but if you don't, I'll have the hide off of you. Mind, Dr. Newland, Pearl street."

A glad cry caused Reginald to re-enter the house, hastily. Aunt Chloe had been applying remedies as only a good old black mammy knows how, she was bathing the po lamb's face gently, when a low sigh escaped the sufferer. "Reggie, Reggie!"

In a moment he was kneeling beside the couch, chafing Edith's cold hands.

"She's better, isn't she," he whispered to Aunt Chloe.

"Lots better, Mistah Reginald, "see that little pink streak comin' into her po white cheek?"

At that moment Edith opened her eyes, languidly. "Papa, papa!" she murmured.

"Dearest, he will be here soon," whispered Reginald, softly.

"Reginald, Oh, Reginald, you here?"

"Yes, dearest, here to help and guard you."

For an instant she looked at him with such an expression of love and trust that his joy knew no bounds. Then the weary eyelids closed and she murmured her father's name.

"Mistah Reggie, Miss Stell and me can do for our darling young lady all that's to be done. You hurry and try to find her father, or I'se skeered she'll get it on the brain."

It was plainly his duty to go, but it cost quite an effort. He was so anxious to hear the physician's diagnosis of Edith's case. Pressing her hand softly, he rose.

"If you can get another messenger after Newland, I don't trust Grant altogether."

"O Lar', Mistah Reginald, he's as peart and as quick as a weasel; but if any one comes along that's got a little gumption, I'll make him scoot to town, kase two at the same job is better than one," said Aunt Chloe, with conviction.

[TO BE CONTINUED.]

—HAPPY he who speaks little; for words beget accidents, gloom and interior trouble.—*B. Henry Suso.*

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE following account is taken from a letter written by a missionary in China:

"I have more than once read with admiration," writes a missionary from the Vicariate of Hupeh, "with what simplicity the Italians and the Portuguese address themselves to St. Anthony, and how the wonder-worker is wont to hear their supplications. In the course of an experience that extends over eight years, it appears to me that the Chinese Catholics are second to none in their naive petitions to, and their great confidence, in our Saint. Even recently baptized Chinese are sometimes so confident beforehand of being favorably heard, that often I strike my breast in profound humility, saying to myself: 'If I only had a like confidence, I certainly could displace a little the high mountains of Hupeh, or at least lower them.' If I were to relate all the favors, obtained in the course of one year by our Catholics, I could not finish. Let one suffice for all. This happened a few days ago. A pious Tertiary came to me and told me that her whole house was subjected to the vexations of the demon, and that in an intolerable degree. During the daytime he uttered strange cries. Especially at night he seemed to be master of the house. He upset every piece of furniture, so far as to break them to pieces, yet the following morning they were intact and in good order; in short she could not stand it any longer. I told her to pray fervently, to sprinkle holy water on the persons and the place. A little consoled she departed, but soon she came again to tell me her troubles. Her father was old and feeble, her husband almost blind. She was alone in the midst of sowing-time, had to attend to the housework and the field, and besides endure all these mean tricks of the devil. It was surely enough to lose all courage. 'If the Father would come to bless my house one of these days,' she said, 'perhaps things would fare better.' The poor woman did not think that I had at that moment more than enough work to prepare the children for their First Holy Communion. I urged her for this time to call upon St. Anthony. (*) She did not seem to hear what I said. 'Continue to pray,' I said to her. 'Soon we will celebrate his great feast; perhaps he wants to try your confidence.' She obeyed, and St. Anthony let her find the key to the mystery. And, indeed, a few days later the husband of this woman had a dream, in which his brother, who

*The Catholics here recite thrice every day the *Si quaeris,* not counting their special devotional practices to St. Anthony.

had died long ago, appeared to him and informed him that he was suffering already these last fifteen years in purgatory, because he had owed some money to a certain person, whom he had never paid. He implored his brother to pay that debt, so that he might be delivered from his pains. The next morning he related this queer dream to his sister-in-law, who at once had ten Masses said for the deceased and since that time they no more heard that horrible noise produced by the supposed devil. On the feast of St. Anthony the Tertiary came to thank her heavenly protector, for she attributed to him that astonishing revelation. She gave me 500 sapèques (amounts to from 4 fr. 50 to 5 fr.), assuring me, that the good Saint had even assisted her in her work in the field, since she had taken her refuge to him; for the previous years, when two of them were working, they always were behind the other workers, and this year, when she was alone, her field was sown before those of the other neighboring farmers. F. HUBERT ADONS, O. F. M., *Miss. Apost.*

(Translated from "*Les Voix Franciscaines*," by Fr. G. S., O. F. M.)

The Pious Union of St. Anthony.

On the 12th of January we forwarded our annual report to the Very Rev. Director General of the "Pious Union of St. Anthony" at Rome. During the year 1909 we have enrolled 526 new members, thus bringing the grand total of those on our lists up to 44,582.

On the 15th of *this* month the members of the Pious Union may gain a PLENARY INDULGENCE under the usual conditions, it being the feast of the transferring of the holy relics of St. Anthony of Padua.

Obituary.

Of your charity pray for the repose of the soul of ANNA MARIA BRABENDER, who died October 24, 1909, at Cincinnati, O. She was a faithful member of the Third Order since 1889. and one of our subscribers.—MRS. PATRICK DOLAN, who passed to her reward November 28, 1909, at Doughill, Roscommon county, Ireland, at the age of 66 years.—ROSE SMITH, a faithful member of the III. Order, who departed this life December 10, 1909, former organist and teacher at St. Francis church, Kansas City, Mo.—AGATHA DAY, who died December 13, 1909, at St. Joseph's Hospital, Kansas City, Mo. She had been an exemplary member of the III. Order for many years.—MRS. ELIZABETH MOLENGRAFT, nèe Scheeren, who passed to her eternal reward, January 2, 1910, at Cincinnati, O., aged 77 years. She was a zealous member of the III. Order, and the mother of our Rev. Confrère, Fr. Leo, O. F. M., Pastor of St. Anthony's church, Kansas City, Kan.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

St. Francis Seraphicus College.

FOR more than a fortnight our students enjoyed real, typical winter. There was enough snow and ice to keep them outdoors whenever the sound of the bell announced that recreation was on. And, assuredly, it is thus we like to see our boys, ever active and interested in every healthy exercise, physical or mental. Despite the severity of the winter the health of our students is excellent. The College physician is having an easy time of it, and absentees from class because of sickness have not been recorded up to date.

An interesting event during the past month was the annual distribution of honors and prizes for excellence in Latin composition. To enhance the interest of the students in the study and practice of colloquial Latin, the entire program was conducted in the Latin tongue. Our students, never tardy in the study of Latin and other classical subjects, were able to follow the program in its every detail and, by their responses and applause to the divers remarks, suggestions and addresses gave ample proof that theirs was not merely a superficial knowledge of Latin. The following students received prizes and honors for excellence in Latin: Alphonse Bloemer, Silverius Linfert, John Mannion, Joseph Downey and Emil Link.

Our sincere thanks to several benefactors, owing to whose generosity we were in position to make a few necessary improvements in our College.

A solemn Highmass of Requiem was offered up in the College chapel, in the presence of the entire faculty and student body for the repose of the soul of Mrs. Gertrude Auweiler, who departed this life in Bonn, Germany, December 23. The deceased was the beloved mother of our confrere, Rev. Edwin Auweiler, professor at our College. We kindly request a prayerful remembrance for the repose of her soul.

January 25 till February 2 the semi-annual examinations were held. In accordance with an established custom these examinations were conducted in writing; an entire day being devoted to the important and one-half day to the minor studies. This was indeed a thorough test of their progress during the past term, and we are confident our students have made it a success. The formal opening of the new semester takes place February 7. As mentioned in our previous issue the annual spiritual exercises for our students will be conducted February 2-5.

During the season of Lent special Lenten services will be held in the College chapel for our students.

—REAL patience stands among the virtues like genius among the gifts.

Book Notices.

Benziger Bros., New York, Cincinnati and Chicago, have just issued the following new books to which we call the attention of our readers.

So as by Fire. A Catholic Novel by Jean Connor. 12mo, cloth, $1.25.—Barbara Graeme, the heroine of this absorbing story, upon the advice and the urging of her grandmother usurps the place of poor Elinor Kent, the legitimate heir to a large estate, and enjoys the wealth and luxury of her new position to her heart's content. After three years of this ignoble life she repents and leaves the place to make atonement for the great wrong she has done. The grace of God at last conquers, and she finds her reward for the sacrifice brought, in a happy home prepared by her husband who, leaving all his wealth and high position, followed her into poverty and distress to gain her love.

The Seven Little Marshalls. By Mary F. Nixon-Roulet. 16mo, cloth, 45 cents.—A delightful short story, telling all about the seven children of Dr. and Mrs. Marshall, from fourteen-year-old Patricia down to little Polly Pepperpot, and how they get themselves into all sorts of mischief and trouble, especially during vacation-time. But in spite of these little faults they are good and kind-hearted children, which they prove in the case of poor Minnie Roads, whom they had sent to the hospital to have her broken leg set and cured. Honor Jackson, the little girl adopted by the Marshalls, is instrumental in bringing the story to a happy end.

Catholic Belief: Or a Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faà Di Bruno, D. D., Rector General of the Pious Society of Missions. Author's American edition by Rev. Louis A. Lambert. Paper covers, price in quantities of 10—100 copies, 10 cents apiece. The fact that 360,000 copies of this useful, instructive and interesting little book have been sold up to date, speaks more eloquently of its practical worth than any words of personal recommendation can do. We congratulate the publishers on their good judgment in making so low a price for this admirable little book, which should put a copy into the hands of all earnest seekers after truth. The Catholic will have a better knowledge and truer love of his holy Faith, while the non-Catholic, if not entirely convinced of the truth, will at least give up many a prejudice, and become a better and wiser man—by perusing this excellent exposition of "Catholic Belief."

—A fervent charity is the powerful battering ram with which we shall beat down those proud walls, those material elements, within which men would confine us.

Chronicle of the Order

Rome.—The Holy Father on Thursday, December 16, 1909, gave an audience to 400 children who were made orphans by the terrible earthquake in Sicily and Calabria in December, 1908, and who secured refuge, mostly at his expense, in different religious institutions and convents in Rome and its neighborhood. When the Pope was seated on the throne the youngest boy in the party read an address, thanking His Holiness for his great interest in them. Then the youngest girl shyly tiptoed to the throne and presented a bouquet. The Holy Father, holding the bouquet, addressed the children, thanking them for their greetings, and exhorting them to be good and to become self-supporting men and women. He also urged them to pray for the repose of the souls of their parents, for whom, he said, he would celebrate holy Mass on December 28, the first anniversary of the disastrous earthquake in which they lost their lives. Then His Holiness walked along the line of children, giving his hand to be kissed, asking them their names and patting them on their heads. Returning to the throne the Holy Father gave them his blessing. The little ones then left the audience hall, cheering lustily. His Holiness was much affected.

—On Thursday, December 23, the Holy Father received the Cardinals of the Curia, who came to extend their greetings for the feast of Christmas. After thanking them for their good wishes, His Holiness expressed his pleasure at the rapid progress the codification of the Canon Law is making, and he thought that the great work could be brought to a successful finish in about two years, when a draft of the laws would be sent to all the Bishops for inspection and examination.

—Cardinal Francesco di Paolo Satolli, Bishop of Frascati, arch-priest of the Lateran Basilica, and Prefect of the Congregation of Studies, died Saturday morning, January 8, after an illness that began last June with an attack of nephritis and atrophy of the right lung. Born in Marsciano, Archdiocese of Perugia, Italy, July 21, 1839, he was educated in the Diocesan Seminary of Perugia, and soon after his ordination was appointed to the College of the Propaganda. In 1884 he was made Rector of the Greek-Ruthenian College; in 1886, President of the Academy of Nobles, and 1888, Titular Archbishop of Lepanto. In 1893 he was appointed *Apostolic Delegate to the United States,* which he had previously visited as representative of the Holy Father at the celebration of the centennial of the establishment of the Catholic hierarchy in this country, and again at the Chicago Columbian Exhibit. Having been created Cardinal November 29, 1895, he received the red biretta at the hands of Cardinal Gibbons in Baltimore on January 5, 1896, and sailed for Rome on October 17 of the same year, where he was invested with the other insignia of his high rank by Pope Leo XIII. on December 3. Cardinal Satolli was a brilliant man and a very humble and pious Prelate. What he accomplished as Apostolic Delegate in this country is still fresh in the memory of all. Let us pray for the repose of his soul! The funeral services were held Tuesday, January 11, at the Arch-Basilica of St. John of Lateran, attended by all the resident Cardinals, the officials of the Vatican, the diplomatic corps, and many members of the Roman nobility. Cardinal Vincenzo Vanutelli pronounced the last absolution. The students

of the American College sang with the choir of the Sistine chapel. R. I. P.

—The feast of St. Leonard, of Port Maurice, O. F. M., was celebrated with great solemnity in the little church of St. Bonaventure on the Palatine. It was here that the great missionary of the Franciscan Order lived when in Rome, and where his body was laid to rest. The Most Rev. Fr. General, Dionysius Schuler, O. F. M., celebrated the conventual Mass, and the Rt. Rev. Bishop Döbbing, O. F. M., of Sutri and Nepi, sang Pontifical Highmass.

Ireland—In furtherance of the great "Temperance Crusade" conducted by the Franciscan Capuchin Fathers of the Irish Province, the Rev. Fathers Leonard and Edward, of Dublin, preached a retreat in the parish of Kilcormac during the month of December. Fr. Angelus conducted a retreat in Westland Row parish, Dublin; Fathers Joseph, Clement, Thomas, Angelus and Luke preached missions in Greenock, N. B.; Fathers Mark and Pius gave a retreat at Cootehill, Boyle; Fr. Augustine did similar work in Middletown, Armagh; Fathers Stanislaus and Casimir preached a retreat at Carrick-on-Suir, while Fr. Luke was similarly engaged in Moore, in the Archdiocese of Tuam. Fr. Aloysius, the well-known president of the great temperance work in Dublin, was the principal speaker at the annual meeting of the Dublin Workmen's Temperance Committee at the Father Matthew Hall, in Church street, on Sunday, December 5. In addition to this work several of the Fathers were engaged during the Christmas season in giving retreats to religious teaching communities.

Bosnia and Herzegovina.—*America* (No. 6, Vol. II.), speaking of the condition of the Catholic Church in these countries, only recently annexed by Austria-Hungary, says of the Friars Minor: "The Franciscans came to Bosnia for the first time towards the year 1235, in order to assist the Bishop against the Bogumili. In 1326 they were given exclusive charge of the Inquisition, and in the same century their Bosnian vicariate already counted seven custodies. But the Turks ruined everything. Thirty-two monasteries were destroyed and many churches were razed to the ground or turned into horse-stables. It is impossible to depict the sufferings endured by the Catholics and their Franciscan priests at the hands of the Turks. 'We lead a wretched life from hour to hour,' writes Fra Michael Radnic to the Propaganda in 1686, 'the word *death* is ever upon our lips. By day and by night we hide in caverns and forests and there is no one to offer us a word of consolation.' To all these evils must be added pest and famine, and frequent emigrations. Thus on one single occasion a band of Franciscans with 25.000 Christians emigrated to the neighboring Catholic countries. In Slavonia entire new villages thus arose, built by fugitive Bosnian Catholics.

"With the fall of Bosnia under Turkish rule the Bishopric came to an end. The Franciscans remained the sole teachers and defenders of the Catholic Faith and Church from the fifteenth century up to the time of the occupation by Austro-Hungary. At present the Friars Minor are divided into two provinces. The Bosnian province has twelve monasteries, among them a novitiate, a house of philosophy, and a college with six classes. Besides this they are in charge of seventy-five parishes (fifty in the Archdiocese of Sarajevo and twenty-five in that of Banjaluka). There are 189 members of this province. The province of Herzegovina has only

three monasteries, and includes thirty-two parishes in the Diocese of Mutar. It numbers ninety members. Between the years 1878—1900 the Franciscans built five new convents and one college, erected fifty-two churches and thirty-one pastoral residences. Of the 132 parishes of which they still have charge, fifty-nine belong to them in their own right; all the others they will in course of time hand over to the secular clergy, which numbers now about seventy-five priests. This small number is not to be wondered at, for before the occupation there was not a single secular priest in the land, and the theological seminary was not opened until 1890." (Stephen Babunovic, S. J.)

United States—Cincinnati, O.—Rev. Fr. Angelus Hafertepe, O. F. M., chaplain of St. Francis Hospital, this city, met with a painful accident on Saturday, January 15, which will confine him for some time to his room. Fr. Angelus was on a sick call to the City Branch Hospital, at Covedale, when he fell on the icy road and broke his foot at the ankle. He was brought to St. Francis Hospital, where he received medical attention.

Washington, D. C.—The Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions, and President of the Society for the Preservation of the Faith among Indian children, has issued his annual statement for 1909, which shows a gain of $6,670.88 over the receipts of the preceding year. The returns have been as follows: From membership fees, $10,974.02; from special appeal of the bureau, $7,376.61; and from the Marquette League, $3,132.00, making a total of $21,482.63.

This gain to the Indian schools has been realized at a loss to no individual, parish or diocese; indeed, it is safe to say that each individual, parish and diocese having contributed to the good work is richer by far because of the "bread" cast "upon the running waters," for "the pot of meal shall not waste nor the cruse of oil be diminished," when there is question of almsgiving for the maintenance of the works of the Lord. The good record of the year has lit up a ray of hope in the hearts of the desponding missionaries and their friends; yet how dark and heavy are the clouds that hang above the Indian Missions! The indebtedness of the Bureau to the Schools at this moment is $33,000.

Why should not the year 1910 see the returns of the Preservation Society increased to $40,000, or even $50,000? The day the fifty-thousand-dollar mark is reached and maintained, the future of the Indian missions may be considered as assured. We appeal to all, to bishops, priests and people, for such assistance and encouragement as will place the success of the Preservation Society and of the missions beyond peradventure!

In concluding his report, Fr. Ketcham also thanks the "Association of the Holy Childhood," which, in 1908, very generously contributed for the support of the Catholic Indian schools the sum of $1,000, and, in 1909, $1,600. These amounts were not noted among the receipts of the Preservation Society, because they were not sent through that channel.

Peoria, Ill.—December 18 witnessed a solemn function in the beautiful new chapel of St. Francis Hospital, which was presided over by the Rt. Rev. Bishop Dunne. Seventeen novices pronounced their first vows in the Third Order Regular of St. Francis; eight Sisters made their profession for five years, and eight others for life-time. A number of postulants at the same time received the habit. The solemn Highmass

was celebrated by Rev. Fr. Anthony Heithoff, O. F. M., spiritual director of the community, assisted by the Rev. Franciscan Fathers Benedict Haupt and Silas Lichtefeld. Rev. Fr. Edmund Klein, O. F. M., of Cincinnati, Ohio, who had conducted the retreat preceding this impressive function, preached an eloquent and highly instructive sermon appropriate to the solemn occasion.

St. Louis, Mo.—(Correspondence, January 18, 1910.)—On January 16 the new St. Anthony's church of the Franciscan Fathers at St. Louis was solemnly dedicated to the service of the Most High by his Excellency, the Most Rev. Apostolic Delegate, Msgr. Diomede Falconio, O. F. M. His Excellency was assisted in the dedication ceremonies by the Very Rev. Provincials, Fr. Eugene Buttermann, O. F. M., of Cincinnati, O., and Fr. Edward Blecke, O. F. M., of Paterson, N. J. Besides the religious community many priests, secular as well as regular, took part. Notwithstanding the inclemency of the weather a great concourse of people witnessed the event. After the dedication a pontifical Highmass was celebrated by the Most Rev. Archbishop Glennon, of St. Louis, the Very Rev. Provincial, Fr. Benedict Schmidt, O. F. M., of St. Louis, being the assistant priest, the Very Rev. Vicars General Connolly and Hoog, of St. Louis, being assistant deacons and the Rev. Fr. Hildner, of St. Louis, and Rev. Fr. Kuntsch, of Quincy, Ill., both of whom come from the parish, being deacon and subdeacon, respectively, of the Mass.

His Excellency, the Apostolic Delegate, assisted in cope and mitre, occupying with his assistants, the above-mentioned Very Rev. Provincials, the throne erected on the opposite side of the sanctuary. There were also present in the sanctuary the Right Rev. Bishop Janssen, of Belleville; the Rt. Rev. Monsignori Goller, of St. Louis, and Cluse, of East St. Louis; the Very Revs. Leonard Neukirchen, O. F. M., of West Park, Ohio, and Hugolinus Storff, O. F. M., of Teutopolis, Ill.; the Rev. Definitors Maurice Baukholt, O. F. M., of Chicago, Hugo Fessler, O. F. M., of Memphis, Tenn., and Polycarp Rhode, O. F. M., of Cleveland, Ohio. The city secular clergy was well represented, as also the various religious orders and congregations. About 75 priests in all attended the celebration. The German sermon for the occasion was preached by the Rev. Fr. Hukestein, of St. Louis, the English one by the Rev. Fr. Nugent, C. M., also of St. Louis. The immense church was thronged almost up to the communion railing. The usual indulgence after the sermon was granted by His Excellency, the Apostolic Delegate.

In the evening, at 7:30, the Apostolic Delegate was conducted to the church in solemn procession by the religious community. Thereupon the Rev. Fr. Francis Albers, O. F. M., of Chicago, a former pastor of St. Anthony's, preached a German sermon, the church being nearly as crowded as it had been in the morning. After vesting at his throne the Apostolic Delegate also addressed the multitude, after which he bestowed upon all present the Papal Blessing in a most solemn and impressive manner. The Blessed Sacrament was then exposed and Benediction given; the singing of the "Grosser Gott" formed a most appropriate conclusion.

The ecclesiastical celebration was followed by a domestic one, which was highly appreciated by the community.

On the following morning his Excellency celebrated a Lowmass, at which all the school children—some 750—were present. After Mass he

addressed a few words to them and also bestowed upon them the Papal Blessing. Later on they gave his Excellency a reception in the school hall.

Thus were brought to a happy close the dedication ceremonies of the new St. Anthony's church. No doubt the event will be recorded indelibly in the memory of all who were so fortunate as to participate in the solemn and imposing functions.

In conclusion, we wish to give a brief description of the handsome new church itself:

The exterior of the new St. Anthony's has, indeed, a simple but most commanding appearance. The proportions of the grand Romanesque structure are: Extreme outside length, 226 feet; inside length, 205 feet. Inside with 68½ feet, at transept 90 feet. Height of nave 62 feet, and that of the side aisles 30 feet. Width of nave and transept 38 feet. The foundation and basement walls are built of Carthage stone. The walls of the superstructure of gray vitrified brick laid in red cement mortar, with stone trimmings of Bedford stone. The columns and roof are of steel construction. The roof is covered with dark slate, which beautifully contrasts with the light gray color of the walls. The gorgeous façade, whose gable reaches a height of 86 feet, is flanked by two mighty towers, each 175 feet high. Wide granite steps lead up to the three double doors of the front. The carved arches above the doors are supported by a double stone collonade.

Entering the church proper, one is overwhelmed by the grand spectacle before him. The imposing high altar in onyx and gold, with its huge canopy, captures the eye at once and thence draws it up to the immense painting, "the Adoration of the Lamb," which covers the entire upper apsis of the Sanctuary.

It would fill page after page of the MESSENGER to give a detailed description of the many beautiful mural paintings and the admirable decoration, the artistic stained glass windows, the handsome altars, the communion railing with its marble steps, the pews and confessionals in their natural color of oak wood, the fine stations of the Way of the Cross, and the powerful new grand organ. Suffice it to say that everything in the church is grand and magnificent. The seating capacity is about 1,400. The cost of the building proper, inclusive of storm-glass windows, lighting system and fixtures, pews, etc., is $145,000. The total amount, all complete, including frescoing, art glass windows, organ, altars, etc., is $175,000.

No doubt the erection of this worthy house of God is greatly due to the undaunted courage and patient labors of the Rev. Pastor, Fr. Bernard Wewer, O. F. M., and his able assistant, Rev. Fr. Vincent Schrempp, O. F. M., and to the untiring efforts of the architect, Bro. Anselm Wolff, O. F. M., who furnished all plans, details and specifications for building, furniture, fixtures, etc., and directed the entire work. To this fact may be referred the admirable harmony so conspicuous in all details, and the comparatively low cost of this magnificent structure.

May, then, this new temple of God stand for generations to come, as a monument to the zeal of the pastor and to the generosity of the congregation, which now numbers over 900 families, and as a tribute of love to the great St. Anthony of Padua! (Fr. M. S., O. F. M.)

Kansas City, Mo.—The Rt. Rev. Bishop Hogan has requested the

Franciscan Fathers of the Cincinnati Province to organize a congregation of the Catholic negroes living in this city. The first services were held recently in St. John's school-hall, on Missouri and Tracey avenues. The new church will be dedicated to St. Monica, the holy mother of St. Augustine. A committee has been appointed to procure a suitable piece of property for the new church.

Hays City, Kan.—On Monday, December 27, 1909, the Very Rev. Fr. Charles, O. M. Cap., ex-Provincial of St. Augustine's Province, and at present Superior and Pastor of St. Joseph's monastery and church, this place, celebrated the 25th anniversary of his ordination to the priesthood. The Very Rev. Jubilarian celebrated solemn Highmass, assisted by the Rev. Fathers Stollenwerk and Dr. Menig, as deacon and subdeacon, respectively, and Fr. Francis, O. M. Cap., as master of ceremonies. The sermon was preached by Fr. Jerome, O. M. Cap., who spoke on the dignity and responsibilities of the priesthood, and referred with delicate reserve to the conscientious and successful career of the Jubilarian. A number of the neighboring clergy and the Fathers and Brothers of the monastery were present in the sanctuary.

The Very Rev. Charles B. Speckert was born March 11, 1859, at Langenbruecken, Baden, and came to America at the age of 21 years. He joined the Capuchin Order May 27, 1880, and was ordained December 20, 1884. After laboring successfully in various parishes of the Province, and filling a number of responsible positions in the Order, he was elected Provincial in 1903. During his term as Provincial he set in motion and furthered the enterprise of establishing the Hays Catholic College. He also attended the General Chapter of the Order in Rome, and has been in charge of St. Joseph's monastery and parish since last July. Ad multos annos!

Marienthal, Kan.—Another well-known Capuchin Father, Leo Egger, Superior and Pastor in Marienthal, celebrated the Silver Jubilee of his priesthood on Sunday, December 26, in a joyous and festive manner. At the solemn Highmass sung by him on that day, he was assisted by Fathers Herman Joseph and Bernard, his confreres, the first named preaching also the festive sermon. Solemn Vespers at 1 o'clock brought the religious celebration to a fitting close.

Fr. Leo was born at Breitenbrunn, Bavaria, March 14, 1860. Coming in early youth to this country, he entered the Capuchin Order November 7, 1878, and was ordained December 20, 1884. After doing excellent work in the East, Fr. Leo was transferred to Kansas in 1897, where he has remained ever since, building several churches and monasteries in Wichita and Ellis counties, Kan. In August, 1905, he received the appointment of Superior and Pastor at Marienthal, where he erected the monastery, and at present is completing a new church. The joyous celebration of his Silver Jubilee gave excellent proof of the good understanding existing between Fr. Leo and his faithful flock. God grant him many more years of successful work in His vineyard!

San Francisco, Cal.—Died, December 23, 1909, in this city, the Rev. Fr. Ignatius O'Keefe, O. S. F. C., who for the past few years had been a zealous worker in St. Anthony's Mission, Mendocino, Cal., where the English Province of the Capuchin Friars has established a monastery. Fr. Aloysius, O. S. F. C., has been sent to fill the place of the deceased. R. I. P.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Detroit, Mich., December 15, 1909. Enclosed alms for the poor students was promised in case my husband recovered his health and obtained suitable and steady employment before December 1. Thanks to the intercession of dear St. Anthony, my request has been granted. T. D.

Olean, N. Y., December 24, 1909. In thanksgiving to the Sacred Heart of Jesus, the Immaculate Heart of Mary and St. Anthony, I enclose an offering for St. Anthony's Bread for the successful sale of property. M. M.

Watsonville, Cal., December 24, 1909. I had a town lot and a small house which I desired to sell advantageously. I promised enclosed alms for your poor students in case of being successful. Having closed the deal yesterday to good advantage, I now offer sincere thanks to St. Anthony, St. Francis and the "Holy Man of Santa Clara." A. N. Z.

Missoula, Mont., December 24, 1909. About three months ago I wrote to you, asking to have the poor students pray for me that I might obtain a good position. Thanks to Almighty God and St. Anthony, I have received a position better than I expected. Enclosed find my offering, part of my first week's pay. N. C.

Sacramento, Cal., December 30, 1909. Please find enclosed alms for the poor students, promised to St. Anthony if he would find a purchaser for certain stock of goods which could not be disposed of. He found a sale for them within the specified time. F. F. K.

Denver, Colo., January 3, 1910. Thanks to the Blessed Virgin, St. Joseph and St. Anthony for having obtained a better position for my son. I enclose the promised offering. F. W.

Louisville, Ky., January 5, 1910. Please find my offering in recognition of a great favor received through the intercession of St. Anthony. I obtained an appointment which I believe was due to St. Anthony's great power. J. P. C.

Rankin, Ill. About three years ago I sent my request to be placed before St. Anthony in your oratory. I promised enclosed offering and also publication in your MESSENGER, if my little daughter, Mary, should be cured of several ailments. Thanks to good St. Anthony and the prayers offered in her behalf, she is quite well and strong, although not entirely cured as yet. Pray for her! J. E. M.

Seymour, Ind., January 10, 1910. When my little nine-year-old son was afflicted with appendicitis, and the doctor had declared that only an operation could possibly save him, I took refuge for the first time to St. Anthony. I recited the Litany in his honor again and again, imploring the great Saint to save my poor little boy. The next morning the doctor found him much better, for the terrible inflammation had ceased during the night. My husband thought it was the change of medicine, but I told him it was the great Saint's powerful intercession which I had invoked, that saved our dear boy. With a grateful heart I return sincere thanks to good St. Anthony, in whom I now firmly believe. A. F. S.

Elizabeth, N. J., January 10, 1910. Herewith find an offering in thanksgiving to good St. Anthony for having secured a steady position through his powerful intercession for my son. M. S.

Toronto, Ont., Canada, January 10, 1910. I wrote you some time ago requesting your prayers for my little baby, that if it was pleasing to God and dear St. Anthony, she would be cured from a severe attack of spinal meningitis. Thanks to God and his faithful servant, St. Anthony, she is getting better. Mrs. O'B.

Pittsburg, Pa., January 12, 1910. I wish to sincerely thank the B. V. Mary and St. Anthony for having my wages raised. Enclosed alms was promised if my petition was granted. T. F.

St. Bernard, O., January 14, 1910. As promised, I return public thanks through the MESSENGER to the Sacred Heart and dear St. Anthony for a reappointment to a position. F. C.

—Lately I had such dreadful attacks of headache that I could not get up to perform my work. After praying to good St. Anthony and promising enclosed alms for the poor students, I found relief, and gratefully acknowledge this in thanksgiving to the great Saint. L. S.

Hamilton, O., January 14, 1910. I promised St. Anthony if he would procure me a raise in my wages, I would make an offering to St. Anthony's Bread and have it published in the MESSENGER. Thanks to the great Saint for hearing my prayer. R. B.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

To obtain good and steady employment.—To recover a lost or stolen purse.—To be protected against all law proceedings.—To obtain a good Catholic companion.—Restoration of health.—To obtain a clear title for some property.—Success in business.—Grace to receive the Sacraments worthily.—God's blessing upon a family.—Successful and speedy sale of house and farm.—That a brother's mind may not become impaired.—Grace of a happy death.—That a business matter may be speedily settled without anger or lawsuit.—That a man have the grace to receive the Sacraments.—Several conversions.—Protection against fire and storms.—Conversion of a family.—To obtain a sum of money loaned out.—For a person suffering from acute melancholy.—Means to pay debts.—A special temporal favor.—For enlightenment and grace to reform.—Cure of sore eyes and failing eyesight.—For a knowledge of the will of God in the choice of a vocation.—For peace in a family.—Speedy settlement or sale of an estate.—A safe confinement.—To find a place near church and school.—Recovery of a son's mind.—A good tenant.—Speedy and just settlement of a lawsuit.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in February.

On the 1st. Bl. Andrew of Conti, Conf. I. O.
On the 2d. Candlemas-Day, Feast of the Purification. **General Absolution.**
On the 3d. Bl. Odoric, Conf. I. O.
On the 5th. Sts. Peter Bapt., Philip of Jesus, and Companions, Mart. I. and III. O.
On the 19th. St. Conrad of Piacenza, Conf. III. O.
On the 21st. St. Angela Merici, Virg. III. O.
On the 22d. St. Margaret of Cortona, the great penitent of the III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: BL. ODORIC.

ST. JOSEPH AND THE INFANT JESUS.